

BE

A

SUCCESSFUL OFFICER

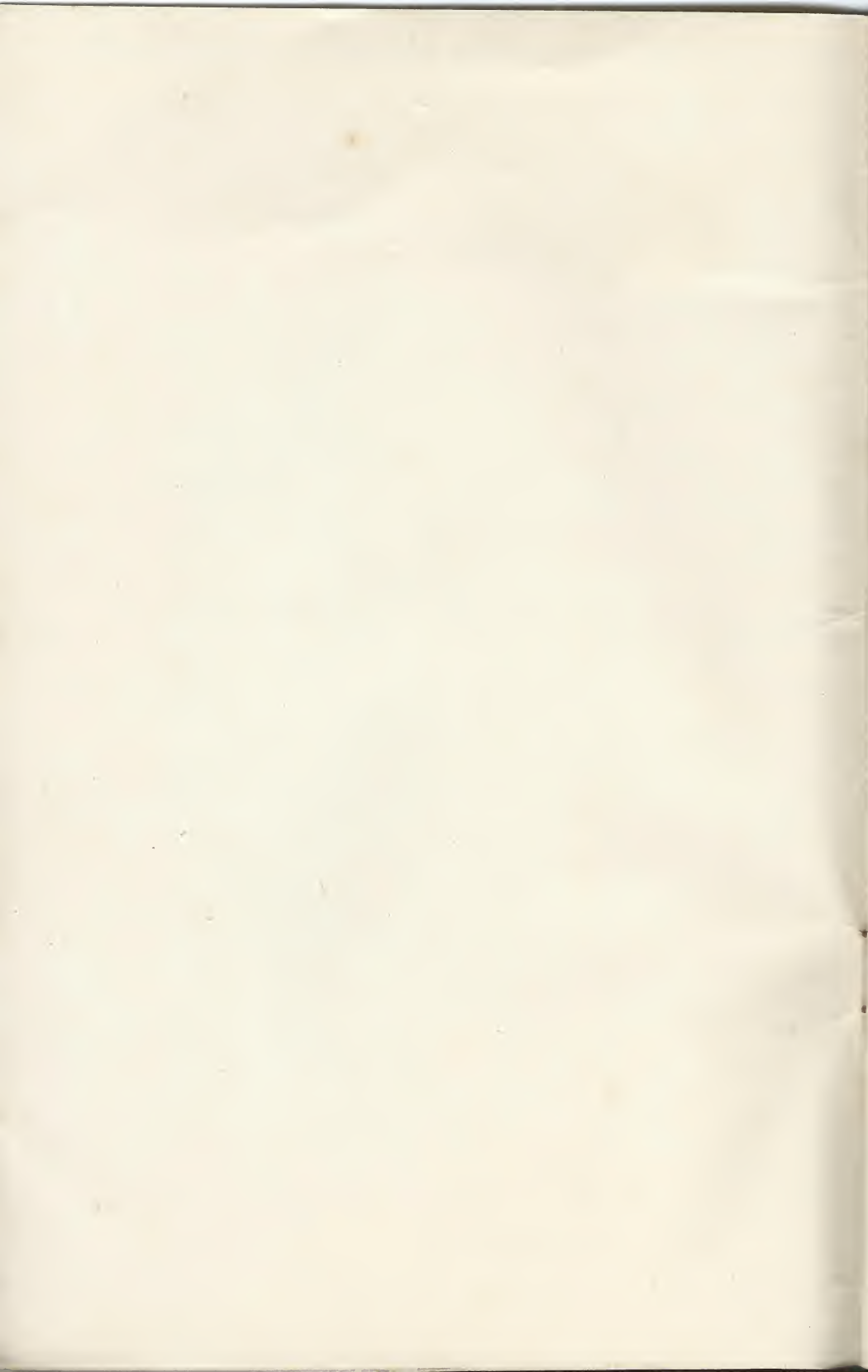
GUIDELINES

by

The Army Commander

Northern Command

264 Ashwin Bairdus



Lt Gen ML Chibber, PVSM, AVSM



Headquarters
Northern Command
C/o 56 APO
Oct 82

Dear

1. You have the honour to belong to the Northern Army which is deployed in the most sensitive and active area of the country.
2. You are, no doubt, aware that the quality of an army depends on its officers. In our wars, since Independence, we have had a record of combat leadership, of which any country in the world could be proud. The Officers have taken much higher percentage of casualties than the Jawans—the proportion has been 5 : 3. An officer corps which is aware that man is the primary instrument of war and which is always in the forefront when it comes to laying down one's life, invariably enjoys the confidence, loyalty and the respect of the troops. It is essential that we continue to have an officer corps of this mettle.
3. On occasions, it worries me to find that a few among us are losing sight of the vital role an officer plays as a leader. Some of us think a good deal about what we should be getting out of the career in uniform but not enough about what we are expected to give to the Army.
4. To maintain good leadership in an Army is an integrated function of three parties : the society and the State are responsible for providing the terms and conditions for an officer's career; the Army provides the working environments, military education and training and then there are the officers themselves. While the higher headquarters are responsible to handle the first two aspects, the contribution of the officer corps depends on what each individual officer himself is able to do as a leader.
5. As a Corps Commander, I had issued, in my Corps, a series of training notes on some essential aspects of leadership to share my experience and my thoughts with my brother officers and was happy to find that a large number had benefited from those notes. I have since recast those into a small booklet which is enclosed. I hope you will find it of some help to become a successful and self-fulfilled officer. In the ultimate analysis, the measure of an officer's success is the respect and affection he enjoys among his

peers and subordinates and the confidence which his seniors place in him, and not the rank he holds.

6. No one can teach you leadership. It is an art which is to be acquired only by self-effort. You have to cultivate the "touch" of inspiring the officers and the men you command, to give their enthusiastic best under all circumstances. This is the goal and the test of a leader in the Army. Leadership is a function of inter-personal relations and not of organisational status.

7. Seeds of leadership are present in every officer. We look for these when he is selected for a commission in the Army. How to nourish these seeds in you, so that you build yourself into a competent leader, is the theme that has been discussed in the booklet. This is a matter of "doing", a matter of an inner decision that "I will be a good officer" and then setting about it with tenacity. You may like to adopt a well-tried-out method of keeping a self-development log; an example of this is attached. Most successful men in the world have kept a diary or a log to steadily cultivate the desired qualities and simultaneously to eradicate weaknesses. There is no other better tried-out and faithful teacher than your log to help you in this endeavour.

8. Army leadership requires the highest quality of military virtues because as an Army officer you have to inspire men to face dangers—even death. Military virtues are in fact virtues in any society : courage, will-power, integrity and subordination of the good of the self to the good of the nation. These virtues are not merely “nice to have”; for an Army leader they are functional imperatives. Professional excellence is important in every walk of life but for an Army officer, because of his unique role as a leader in combat, it becomes a moral obligation.

9. To improve yourself is a difficult resolve to make, but once made, you will find it a most satisfying experience to see how rapidly you succeed, with honest effort.

10. With best wishes, may *adna-navish** lead you to success in your relentless pursuit of excellence.

Yours sincerely,

In _____

*resolute determination

LEADERSHIP : SELF-DEVELOPMENT LOG

OCTOBER 1982

Ser No.	1	231	Remarks
1. Time devoted to physical fitness.			
2. Time devoted to professional study/acquiring professional skills.			
3. Time devoted to study men under me and man-management.			
4. Number of subordinates I have helped in their personal and professional development.			
5. When I had the choice, how many times did I place the good of the unit/fmn/Army/ country above my self-interest.			
6. Number of times I had the courage to correct my subordinate's mistakes/indiscipline.			
7. On how many occasions did I set personal example to my subordinates ?			
8. Time wasted in day dreaming about the future or fretting about the past.			
9. How many times I have been angry, jealous or envious.			
10. Number of acts of self-denial to build up my will-power.			

Note :— (a) Each individual is a unique personality. A little self-analysis will show the qualities that an officer may want to strengthen in himself.

(b) The list given here is only an example. While the first few serials would generally stay for all, the rest would depend on the perception of each officer of his own strong and weak points. An officer who has mature self-knowledge is well set on the road to success.

(c) Before going to bed look back on the day and fill up the log and reflect how to better the score the next day. Take a fortnightly stock of your performance. A few months persistence will bring about the change that is desired.



BE A SUCCESSFUL OFFICER

(For Private Circulation only)

“And therefore the general who in advancing does not seek personal fame, and in withdrawing is not concerned with avoiding punishment, but whose only purpose is to protect the people and promote the best interests of his sovereign, is the precious jewel of the state.

Because such a general regards his men as infants they will march with him into the deepest valleys. He treats them as his beloved sons and they will die with him.

If he cherishes his men in this way he will gain their utmost strength.”

Sun Tzu

BE A SUCCESSFUL OFFICER

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SECTION ONE

FOUNDATION OF MILITARY LEADERSHIP SELF-SACRIFICE

What is Leadership

Leadership is one of the most difficult terms to define. While we instinctively know that in every human activity there is a need for the guiding hand of a leader, yet when it comes to evolving a comprehensive definition or theory of leadership, it becomes amorphous and multidimensional. "If we know all too much about our leaders, we know far too little about leadership..... Is it essentially inspiration? Is a leader the definer of values? Satisfier of needs? If leaders require followers, who leads whom from where to where, and why? How do leaders lead followers without being wholly led by followers? Leadership is one of the most observed and least understood phenomena on earth..... A recent study turned up 130 definitions of the word."¹

Academically, all these questions and doubts merit consideration but it is not difficult to explain leadership in a few simple words. It is the ability, call it the touch if you will, of a leader to inspire a group of men, to willingly, and indeed enthusiastically do what the leader wants them to do to achieve a goal irrespective of impediments.

One type of leadership which has been studied in some depth and about which a great deal of recorded material is available, is in the art of war. It is so because leadership is the biggest single factor which counts in the outcome of a clash of arms. The primary difference between Army leadership and leadership in any other walk of life comes of a unique and indeed an exceptional requirement which a good Army leader is expected to possess. An Army Leader has to inspire and motivate the men he is leading to such an extent that they are ready to lay down their lives. To

1. "Leadership" by James MacGragor Burns.

achieve this, he must be prepared, and must be seen by his troops to be so prepared, to always risk his own life. In no other walk of life, job or employment a sacrifice of this magnitude is expected from a man as a normal facet of his duty; and it is this facet for which a military leader has to be groomed. Any officer who has stood in a forming-up-place to encourage and inspire troops getting ready to go into an attack, knowing fully well that many among them will die, is aware how awesome is the burden of military leadership; burden of leading your fellow citizens, your friends and your comrades to their death. The vocation of an Army leader is categorically and totally different from any other occupation.

In the long years of peace, when conditions of service, procedures and system of selection, training, promotion and placement of officers are evolved, this cardinal factor often gets pushed into the background—with deleterious effect, of course. While analysing the major causes of the US Army's failure in Vietnam a telling conclusion has been: "Unit cohesion is, to a large extent, a function of the degree to which the combat troops perceive that their officers are willing to fight and die with them. In Vietnam the record is absolutely clear on this point: the officer corps simply did not die in sufficient numbers.....the troops began to perceive that their officers simply were not prepared to share the risk of ultimate sacrifice—and they came to despise them."² No army has even the ghost of a chance to win unless officers are of the quality which inspires troops and commands their complete respect, loyalty and confidence.

What type of an officer can become a good military leader ?

Essential Attributes of an Army Leader

When a candidate goes to the Indian Military Academy (IMA) or Officers Training School (OTS) for training, he is designated as a 'Gentleman Cadet'. Similarly, when he becomes an officer, he is reminded that he is a 'Gentleman' before being an 'Officer'. This word has been emphasised in the regimental life of the Army and some of the regiments, today, are more than two hundred

2. "Crisis in Command—Mismanagement in the Army" by Richard A Gabriel and Paul E Savage.

years old. What does the word 'Gentleman' imply ? A Gentleman has been defined as :—

"An honest man, a man with a sense of duties and obligations of his position, whatever it may be, a man who tells the truth, a man who gives to others their due, a man considerate to the weak, a man who has the principles and stands by them, a man who is not elated by good fortune and not too depressed by bad, a man who is loyal, a man who can be trusted."³

Gentlemanly behaviour is as old as human culture. It has been valued highly in ancient India; सद्गुरुषु signifies a Gentleman. In Confucious China, upward social mobility was gained through gentlemanly dress and manner and similar was the case in Victorian England: "both systems taught morals by teaching manners; both moulded behaviour through etiquette, through aesthetic appeals to 'good form'. Similarly, both systems pursued an amateur ideal, that manners (signifying virtue) and classical culture (signifying a well-tuned mind) were better credentials for leadership than any amount of expert practical training."⁴

The primary requirement for developing the full potential of a leader is for him to have a goal higher than himself. The higher the goal, the greater the degree of success in developing his potential—it is a well established law.

It is not possible to find a better ideal for an officer in this field than the message in the credo of an officer :—

"The safety, honour and welfare of your country
come first always and everytime;

The honour, welfare and comfort of the men you
command come next;

Your own ease, comfort and safety come last always
and every time".

If we analyse this message in depth we find that it is indeed the most profound advice for a "higher goal" which is recognised as the corner stone of leadership. Notice the order in which the advice is listed—your country first, your men next, and yourself last always and every time.

3. Taya Zinkin in OPINION of 3 Nov. 1981.

4. "Gentlemanly Power" by Rupert Wilkinson.

The safety, honour and welfare of the country calls for a high degree of competence in every task that an officer undertakes: whether it is participation in weapon and equipment maintenance parade, repairing a vehicle in the workshop, attending to a patient, observing strict road discipline while on move, planning an assault or conducting a formation attack or showing readiness to lay down his life, the requirement is the same. It is all these acts put together that ensure that a unit or formation operates in effective harmony to defeat the enemy. Making the supreme sacrifice for the country is inherent in the ideal but even more important is the need to acquire the necessary degree of competence to win; it is laudable to die for the country, but it is more creditable and manifestly far more professional to make the enemy pay this price.

Troops that an officer commands are the main instruments for executing any action. To get them to do their enthusiastic best under all circumstances, particularly in adversity, is the goal of leadership. They will follow the leader in any venture if they are convinced that he is the type who always places their "honour, welfare and comfort" before his own. No soldier in the world can match an Indian soldier in giving his unswerving loyalty and making any sacrifice, once he is convinced of the selflessness of the leader and the fact that he cares.

Do notice the significance in the line "your own ease, comfort and safety come last always and every time"; the officer's safety is listed at the very end. He has to expose himself to risk and danger more than the officers and men he commands. "Follow me" is the only way to get the best out of his men when things get stuck and risks are high. We have reason to be proud of our Corps of officers. Since Independence the percentage of officer's casualties has been much higher than that of the Jawans; the proportion being 5 : 3. Such officers always command the respect of their troops.

No officer can live up to the ideal discussed above without the active help, support and forbearance of his wife. Once she understands the call of an Army officer's profession, an Indian wife becomes a tremendous source of strength to her husband. It is the duty of each married officer to explain the credo discussed above to his wife so that he can draw on this reservoir of support.

At times it is argued that due to financial and other burdens of

the highly competitive life in today's environment it is difficult to live up to the Indian Army Officer's credo. This reveals that the benefits of having a goal higher than our little selves, are not fully appreciated. Not only does it lead to excellence in the performance of day to day work, which in turn ensures worldly success, but also assists in finding the most elusive object in life happiness. Ponder over the following mathematical equation which enshrines almost the complete philosophical wisdom of the East:—

$$\text{happiness}^* = \frac{\text{number of desires fulfilled}}{\text{number of desires entertained}}$$

Control the mind, the main spring of all material, emotional and intellectual wants, and an individual is the master of his destiny. Living up to the Indian Army Officer's credo helps an officer to acquire self-control and lead a full and happy life.

Self-sacrifice is the fountain-head of numerous attributes. If an officer does not seek undue advantage for himself, his loyalty will never feel strained, he will be a respected member of his team and will be able to generate mutual trust among his colleagues; if he does not hanker for material possessions, he will never be tempted to compromise on the standards of integrity. Every moral value stands on, and is nourished by, this foundation. Unfortunately, it is not readily appreciated that reward of self-sacrifice is happiness in life.

On the foundation of self-sacrifice, then, is built the structure of Army leadership. There are numerous traits—Napoleon listed more than 90—that are essential in an army leader. However, the real core can be limited to only a few. A good army leader has to be a happy blend of knowledge and character—knowledge, above all, of handling men and knowledge of the profession and character so that he has the strength to apply the knowledge and act to accomplish the tasks entrusted to him. Very briefly, Army leadership could, diagrammatically, be explained as under :—

* Suppose Col X has 12 desires and only 4 are fulfilled then his happiness rating is $4/12=33\%$.

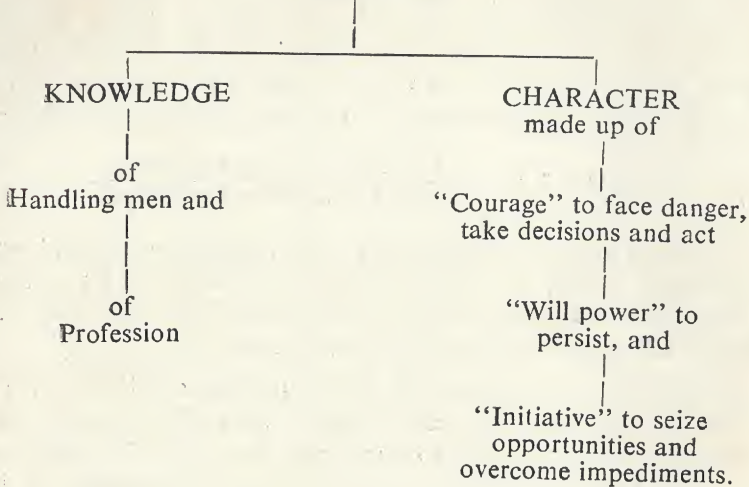
Maj Y, who has more self-control has only 8 desires of which 4 are fulfilled, then his happiness rating is $4/8=50\%$.

It means that the lesser the desires entertained, the happier you are.

STRUCTURE OF ARMY LEADERSHIP

SELF—SACRIFICE

(as foundation)



Knowledge and character lend strength to each other. Knowledge without character makes a man indecisive. Mere character not supported by knowledge seriously limits the potential of a man. We would discuss these traits in the latter sections of this booklet.

Let us recapitulate—the foundation of good leadership lies in having a goal higher than ourselves; our sub-unit, regiment, formation, Arm or Service, the Army or the country provide us a choice. In our day to day work, we should pause to test our motives on the touchstone of the officers' credo. If the answer we get from within is that we are indeed working for a goal higher than ourselves, we will find a surge of courage, energy, persistence and dedication to complete any task in hand, big or small, with perfection. We will also develop an intuitive judgement for the proportions in which to employ "personal example, persuasion and compulsion" to lead our teams; needless to add that personal example set by officers is the key factor in the leadership technique but the proportions in which to apply persuasion and compulsion will vary depending on the level of our command, the situation we face and the composition of our teams.

Since men are our main instruments, we should also watch the indications which reflect the effectiveness of our leadership :—

- (a) Is the morale of my sub-unit/unit/formation high ?
- (b) Does my sub-unit/unit/formation have esprit de corps ?
- (c) Is the discipline of the officers and men under me good ?
- (d) Are the technical, tactical and physical standards of my officers and men such that I can call my sub-unit/unit/formation proficient ?

The badge of rank which an officer wears on his coat is really a symbol of servitude to his men.

General George S. Patton Jr.

The real secret of leadership in battle is the domination of the mass by a single personality. Influence over subordinates is a matter of suggestion. Discipline acquired during peace and the power of personal example are both used to exact great sacrifices.

General Baron von Freytag-Loringhoven

SECTION TWO

KNOWLEDGE: THE SOURCE OF PROFESSIONAL COMPETENCE

In Section One we saw that Leadership is a blend of KNOWLEDGE and STRENGTH OF CHARACTER to apply KNOWLEDGE to work. KNOWLEDGE and CHARACTER lend strength to each other and enhance the professional competence of a leader. KNOWLEDGE without the STRENGTH OF CHARACTER leaves a man indecisive and ineffective. Mere CHARACTER, without the support and enrichment of KNOWLEDGE, seriously limits the potential of a man.

In this Section we shall discuss those aspects of Knowledge which have a bearing on the potential of a military leader. A professionally competent leader endeavours to achieve maximum results with minimum of human and material resources. He acquires the touch, which is the hallmark of a good leader—"To find a way or make one", to accomplish any task given to him.

Knowledge of Handling Men

The decisive factor in war is a motivated set of men. This has been the constant factor in warfare since the dawn of history and will continue to be so in the future as well. Field Marshal Slim sums up this requirement thus: "The first bit of knowledge you have got to get if you set yourself up as a leader is how to deal with men. Get to know your men, learn which man is the sort of fellow that needs a little encouraging, which man responds when you go around your posts at night and put your hand on his shoulder and talk to him about his home town, which man wants barking at and which is occasionally the sort of fellow who wants a good kick up behind. Know your men. The basis of all leadership is knowledge of men". We shall discuss the art of handling men in Section Three. If you know your men well, you will know exactly how each will behave in different situations. It is essential for a Platoon Commander and then right up the ladder to the

highest rank that he understands human nature, studies the members of his team with care and applies an appropriate mix of personal example, persuasion and compulsion to each in order to get the best out of him.

In recent years there have been numerous studies in the Western Countries—mostly by academicians—on the art of leadership. A number of theories have been propounded. No theory gives all the answers. The conclusion of the more popular one—"the leader—group—situation approach" is that "a leader must vary his style between autocratic and democratic, depending on the changing situations he encounters and the changing groups he leads". If we reflect on this conclusion we realise that it conveys precisely the same thought in abstract language what Field Marshal Slim has said in simple soldierly words. To acquire a deeper understanding as to how and why individuals behave differently in varying situations, an officer should study the books at Serials 13 and 72 at Appendix.

Knowledge of Profession

The knowledge of profession is a vast field. At the regimental level when an officer is in direct command of a sub-unit, it implies that he should be able to do every thing better than what he expects his men to do. It essentially amounts to being physically tough and acquiring skills in handling weapons and equipment. If he is not upto the mark then he should practice flat out till he is so. But as an officer grows in seniority "he, at different levels, is a tactician, a strategist, an administrator, a diplomat, a businessman, an organiser, a manager, sometimes a theoretician, perhaps even a moralist and philosopher".⁵ Obviously he cannot become an expert in every facet of work in the Army. His competence lies in being able to judge if various components of his command are functioning efficiently. And this requires a sound knowledge of how the Army operates in peace and war.

The basic minimum knowledge is progressively imparted to an officer through courses of instruction and this knowledge is tested in various promotion examinations. Any officer who wants to be a good leader should take full advantage of these courses

5. "Masters of the Art of Command" by Martin Blumenson and James L. Stokesbury—1978.

and do well in them. The only way to do so is by thorough preparation before he goes on a course. This is particularly so for career courses like the JC, DSSC, the SC and later in life the Higher Command and the NDC.

The real secret of acquiring knowledge, however, lies in what an officer learns by his own effort. Depending on his Arm or Service an officer should decide what he "must know", what he "should know" and what he "could know". He is then set for self-study—the single most important, time tested and, without any reservation, the most rewarding method of acquiring knowledge.

Soldiering is a profession which provides no opportunity for acquiring battle experience in peace time. Even in war—specially in short wars—experience of an officer is confined to limited spheres. To say this is not to underestimate the great value for an officer to have been under fire, but, merely to highlight that the art of war is so vast and complex that it is not possible to master it by direct experience. In the words of Liddell Hart "direct experience is inherently too limited to form a secure foundation for either theory or application. At best it produces an atmosphere which is of value in drying and hardening the structure of our thought. The greater value of indirect experience lies in greater variety and extent. History is universal experience not of another, but of many others".⁶ It is the same conclusion which Napoleon has put in these words, "Fools learn from experience. I prefer to learn from other people's experience." Fortunately, there is a vast wealth of reading material about war available in our libraries.

Generally an Army Officer is rather reluctant to read. He is shy, even of reading the daily newspaper which is so necessary. It is, therefore, unavoidable to build in some compulsion in this field. My experience of doing so at the Battalion, Brigade and Divisional level, on the whole, was positive. After the initial protests and excuses (my Quarter Master, for example, armed with his medical history sheet for the treatment of trachoma of his eyes sought an interview with me and pleaded to be excused. He wasn't and was none the worse for it). All officers drew benefit from compulsory reading—of course, some more than the others. They were required

6. "Strategy of Indirect Approach" by Liddell Hart.

to submit a two-page book-review of the prescribed book for the month. This practice of compressing their thought on paper proved to be of enormous benefit to a large number of officers.

A suggested list of books for reading by officers is at Appendix. To this should be added the Regimental History which should be mastered first by a young officer. All unit libraries should have these books which have been of value to a large number of good officers in the Army. The habit to read has to be organised at the unit level. Formation Commanders should check the progress in this field from time to time. They may send for the two best reviews per unit for perusal and for the recognition of officers who are prepared to learn and improve.

The ability to "see the other side of the hill" (what the enemy is likely to do) and a degree of tactical and administrative intuition can come only by vast reading, reflection and application to assigned tasks. It is useful to keep a register to record one's thoughts and reflections while reading a book, to note down a good passage or to keep a record of some factual information. One's reflections on a collective training exercise, TEWT or a sand model and any other professional experience can also go into it. It is amazing how, over the years, such a register becomes the most valued and useful possession of a professional officer.

A thorough study of World War II gives an officer a very sound base to understand all aspects of warfare—international affairs, national policies, strategy, tactics, industrial production, economics, logistics and the strength and frailty of human nature. An officer may start the study by reading Second World War by Fuller or Liddell Hart. However, to really broaden his vision he must read the six most remarkable volumes of "The Second World War" by Sir Winston Churchill—"The Gathering Storm", "Their Finest Hour", "The Grand Alliance", "The Hinge of Fate", "The Turn of the Tide" and "Triumph and Tragedy". For sheer excellence of simple writing which is a joy to read, there are few works to equal these. After acquiring a broad sweep of the history of World War II, an officer can go on and study in depth the various campaigns of World War II—namely Burma, Middle Eastern, Italian, Russian and West European Campaigns. Finally, contemporary developments in warfare can be mastered by studying the accounts of Middle Eastern and

everyday—the time they are not asleep. If an officer maintains a self-improvement log for even a month, he would discover how much time he wastes every single day.

The art of “speed reading” is now a well-established technique which can be learnt by any one. Every officer should undergo this training.

Knowledge of Modern Management Techniques

In recent years a number of new techniques have been developed and technological advances harnessed which assist in management. There was an era of the “Whiz Kids” when enthusiasts in some Western Armies felt that the new techniques, using the computer, would provide all the answers for decision-making and leadership. Experience has mellowed them down. It is now realised that techniques like “work study”, “cost effectiveness”, “operations research”, “laws of probability”, “information banks” and so on are of considerable help to provide the data for decision making. But a leader has still to exercise his judgement based on his experience, feel and intuition—abilities which can be acquired only by intense application to the profession. The real value of the modern techniques lies in providing systematic and properly processed information to make decisions. All officers should take opportunities to understand these techniques and learn how to make use of them in their work.

Knowledge of Self

To be a good leader an officer must understand his own personality. This is absolutely vital. Leadership is an interaction between the leader and the led. A good leader must know and understand both the parties.

Human tragedy is that each one of us feels that he is the epitome of perfection and refuses to look at himself objectively. There is a sound and noble core in each one. But it is coated with layers of ego, desires, greed, envy and anger of varying thickness. Deeply involved in these layers, we refuse even to realise that we may have some shortcomings. We blame others for being “deceived”, “let down”, “done down”, “ignored”, and so on. A good officer who understands his own personality is never afflicted by such self-created problems.

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If an officer maintains the self-improvement Log on a daily, or even bi-weekly basis he will soon start acquiring an in-depth knowledge of himself. That is a great gain for anyone who aspires to be a good leader. A study of the books at serials 16, 37 and 72 of Appendix will also help.

Study Leave

Recently the officers of all Arms and Services have been authorised study leave for 28 months vide AI 42/82. The leave can be availed of in India or abroad. Each officer should plan to avail of this leave and acquire knowledge which would enhance his usefulness to the Service and enrich his personality.

Conclusion

“The power to decide on an action, and the strength to see it through” is the essence of leadership. The knowledge of men and the knowledge of the profession combined with courage, will power and initiative give an officer the competence to be a good leader. His success, particularly when the going is rough, will depend on the strength of his foundation—if he has the quality of self-sacrifice which can be acquired only if he has an ideal higher than himself.

*You owe it to your men to require standards
which are for their benefit even though
they may not be popular at the moment.*

General Bruce C. Clarke

SECTION THREE

HANDLING OF MEN

In Section One we had recognised that in order to develop into a good leader, an officer must have a goal higher than himself. The urge to live up to the Indian Army Officer credo provides him with this goal. He is expected to place the safety, honour and welfare of the men he commands above his own; it is a befitting priority because man is the primary instrument of war. If a commander has the complete confidence and trust of his men there is nothing he cannot achieve in battle.

Why does man need a leader? In war, fear is the most pronounced characteristic that reveals itself in man. Experienced by individuals in varying degrees, it is felt by all at one time or the other, and when present in men's minds it causes them to cling together and look for a leader—one who does not show that he is himself afraid. What do men expect from a leader? They expect:—

- (a) Decision in action, and
- (b) Calmness in crisis.

Men look for a leader who is capable of making decisions in battle when their own minds become atrophied by fear. Once a decision is made and responsibility for the decision shouldered by a leader, men start acting with a purpose. A leader is not immune to fear or fatigue. He can make sound decisions only if he has the necessary self-control to remain calm and imperturbable. To be a good leader, an officer has to train himself to develop certain qualities in himself. He must know how to handle men; he must have courage to face dangers and hazards; he must have the will power to overcome difficulties and opposition; he must have the vision to think ahead; he must have the initiative to act without orders; he must be professionally competent and he must have integrity and moral values of the highest order.

This section pertains to the handling of men which in military parlance is termed man-management. The basic rule of man-management is that an officer "ought to know his men better than

SECTION THREE

HANDLING OF MEN

In Section One we had recognised that in order to develop into a good leader, an officer must have a goal higher than himself. The urge to live up to the Indian Army Officer credo provides him with this goal. He is expected to place the safety, honour and welfare of the men he commands above his own; it is a befitting priority because man is the primary instrument of war. If a commander has the complete confidence and trust of his men there is nothing he cannot achieve in battle.

Why does man need a leader? In war, fear is the most pronounced characteristic that reveals itself in man. Experienced by individuals in varying degrees, it is felt by all at one time or the other, and when present in men's minds it causes them to cling together and look for a leader—one who does not show that he is himself afraid. What do men expect from a leader? They expect:—

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their mothers do and care even more." A good mother knows the pulse of her children, is prepared to make any sacrifice for their sake and punish them in their own interest when they go astray. She makes them study and work hard to succeed in life. Thus she tries to meet all their physical, emotional and intellectual needs. A good leader is expected to adopt the same approach towards his men in order to maintain their morale at the highest pitch and evoke from them enthusiastic effort to successfully complete any task assigned to them.

The first requirement for an officer is to know his men. The standard of morale in the Army depends largely on the relationship between the regimental officer and his men; the main level of contact exists at the unit level where the Commanding Officer, the corner-stone of any Army, has to set the pace. As an officer goes up in the chain of command, the span of his responsibility increases and his primary concern then is to know and manage the officers under him and through them retain a feel of the pulse of the men under his command. Essentials of officer-management are no different from man-management.

Each individual has a different personality and is, therefore, to be treated differently. An officer's knowledge of his men is complete only if he knows the following in respect of each :—

- (a) *Intelligence.* Some men are dull while others are quickwitted. Men should be given tasks only within their intelligence range.
- (b) *Temperament.* Men differ greatly in this respect and should be treated accordingly.
- (c) *Occupation before joining the Army.* This stamps a man. Some occupations call for hard manual work and exposure to danger; some make men conservative in their thoughts and habits.
- (d) *Religion.* This is a vital factor in a multireligious Army like ours. An officer must understand all religions and have a genuine respect for each. He must also understand the castes of his men.
- (e) *Up-bringing.* The importance of parental influence and the environment in which a man grows up is obvious. For example, a soldier brought up in urban environments has different attitude to authority than the one brought up in a joint family in a rural area. An officer should understand the values, aims and aspirations of each of his men.
- (f) *Region.* Local customs, outlook and culture vary very considerably, depending upon the region to which a soldier

belongs. India is a vast country of extreme diversities which have to be studied and understood.

It requires continuous endeavour on the part of an officer to develop an intimate knowledge and understanding of his men through personal contact. It is when he actively participates in PT, games and other parades, walks into their lines, offices and homes, shares their joys and griefs that the men realise that he is one amongst them. It is for this reason that the Indian Army has the tradition of regimental officers visiting the villages and homes of their men during their leave. Unfortunately, this tradition is not receiving the attention it used to and requires encouragement at all levels. To build up the necessary degree of understanding it requires the maintenance of a note book to record the particulars of each man, his problems, his traits, his hopes and aspirations and his strong points. Once such understanding is achieved, an officer is in a position to judge in what proportion to apply "personal example, persuasion and compulsion" to motivate each individual to do his assigned work with perfection.

Each man looks for achievement, for recognition, for advancement and for growth. Basically everyone wants to do a job well and has an inner desire to seek responsibility. Find the right man for the job and delegate responsibility. If an officer does so, he will be left with ample time to think, to plan and attend to essentials rather than to get bogged down supervising every little detail. This will also ensure an improvement in junior leadership; there is no better training for leadership than leadership itself. This approach very soon results in the men developing self-esteem and confidence in their abilities, as also in their comrades.

Promotions and appointments must be handled with utmost care and there must be no room for favouritism, any pulls or "bhaibandi". The sole criterion must be the competence of the man. Nothing erodes the faith of men in their officers more than an unfair system of promotions.

The batman of an officer is an important institution and his role must be properly understood. He is a "battle companion" or as is often termed, a "battle buddy" of an officer in war. He is a soldier and is intended to look after the personal safety and comfort of an officer and assist him in his routine duties in order to enable him to spend more of his time looking after his men. He is not a domestic servant and must never be treated as such.

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Treat him kindly and well and an officer will have good reasons, one day, in battle to be grateful to him. Look after the soldier side of his work as a batman; make him take verbal messages frequently; insist on his being physically fit and smart; ensure that he does his normal training in PT, education and digging of a slit trench; teach him how to ensure the security of the officer's maps and other documents; practise him in attending to the telephone, and to handle a radio set. There is often a pressure in peace time against officers being authorised batmen. This pressure primarily develops because some officers, due to ignorance of the real purpose of this institution, mistreat or misuse their batmen. This must not happen. Married officers must fully explain the purpose of a batman, to their wives. Some of the most enduring friendships in the Army have been between officers and their batmen who often act as the eyes and ears of officers to establish rapport with the more shy and conservative among their men. To be selected as an officer's batman is normally a matter of pride for a soldier; this healthy tradition should continue.

An officer must be firm with his men but also be kind and sympathetic. He should never use coarse language or be sarcastic. He will not go wrong if he treats his men as he would like to be treated himself. He should not let them get away with slovenly or careless work. A pat on the back or a few words of approbation does a lot of good but it should not be over-done. An officer should not acquire the reputation of being too easily pleased. Firmly resist any temptation for cheap popularity; in the long run it is counter-productive.

Man-management does not mean sparing men from hard training. War is a domain of physical exertion and suffering. Inadequate training for the hardships of war under the mistaken notions of man-management, will result in heavy casualties and failure in battle. In collective training officers must fully share hardships with their men as nothing binds officers and men together more than shared dangers and hardship. "Sweat in training saves blood in war" is an age-old rule.

Discipline based on punishment will not last under the strain of battle. A good officer needs little recourse to punishment; petty punishments in any case should be avoided. If an officer has to punish he should punish hard after fair warning and while doing

so he must be just, consistent and impersonal. There is absolutely no room to become angry while administering justice.

An officer must know the language of his troops. The fact that Hindi is the official language of the Army does not absolve a good officer from learning his regimental language. Addressing a soldier by his name and in his own language endears an officer to him and evokes the most positive response.

To get the best out of his men an officer has to handle them with skill. To succeed in this task there are some well tried out tips for an officer :—

(a) Become part of your unit/sub unit. Talk of “we” and not “you”. Take more than half of any blame, pass on the praise to the men. Leave the men in no doubt that you intend that their unit/sub-unit will be the best in the formation/unit.

(b) Have a thorough knowledge and understanding of each man under your command. Address him by his name and know his language.

(c) Let the men see that you can do and will do everything you ask them to do, however, tough and unpleasant it may be. Play with your men at least thrice a week. Take at least three instructional periods a week during individual training of your sub-unit.

(d) Look after their leave, messing, letters, pay and allowances and savings, interviews for personal affairs, complaints, education and map reading standards, religion, health, games, sports and entertainments, books and newspapers, institutes, relation with civilians and request for discharge. Sub-units should maintain request registers to quickly process requests without undue influence being wielded by clerks.

(e) Participate in the religious functions of your troops and respect their beliefs.

(f) When operating outdoors, must never sit down to a meal till your men have eaten.

(g) Never lose your temper. Righteous anger is a very different thing from uncontrolled rage. Never abuse your men. Take special care to uphold the honour and dignity of your men in the presence of their family members.

(h) Be accessible. The men have a right to see you at the right time and place. It is your job to fix the time and place. Spend at least one evening per week with your men in the unit/information/recreation room and have a meal with them; it is on such occasions that men come out with their personal problems.

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(j) Visit your men when they are in hospital and attend to their needs. Never relent on this and find time for it no matter what your other pre-occupations may be.

(k) Should not allow grumbling about the Army. Make your men realise that they are part of the Army.

(l) Take your men into your confidence whenever possible. Make a special effort to explain without delay the reason for irksome orders. Insist on participating in irksome tasks.

In the annals of warfare it has often happened that a small and indifferently equipped Army has defeated a larger and better equipped Army. This happens when good officers create high morale and esprit de corps among their troops. Good man management is the key to these two battle-winning factors.

Never tell people how to do things. Tell them what to do and they will surprise you with their ingenuity.

General George S. Patton Jr.

SECTION FOUR

COURAGE, WILL POWER AND INITIATIVE

In our discussion thus far we have seen that an officer to be a good leader, should have an ideal higher than his self-interest and that the Indian Army Officer's credo provides him with such an ideal—the country first, the men he commands next, and only at the very end, he himself. In Section Two we discussed what professional knowledge an officer should acquire to become a competent leader. In Section Three we discussed some aspects of the art of handling men; it was necessary to do so because it is a truism of Military History that “the winning of battles is the product of the winning of men.”

Success of an officer as a leader—the decisive factor in war—is directly proportional to the strength of his character qualities and his professional competence. In this Section we shall discuss three character attributes which count the most in war, namely, courage, will power and initiative.

Courage

War is basically the domain of danger. To excel in this element of danger and daring, courage—the prime, most ancient and time-honoured requisite of a soldier and military leader—is essential. Indeed, courage is the most admired of human virtues in all societies—to be a man means to be courageous. Both physical and moral courage are important for an officer. The further forward and closer to the enemy, the more physical courage is required; the further back, more moral courage. He has to be brave even when things go wrong and disaster in battle benumbs his subordinates. Overcome by physical exhaustion and nervous strain and sometimes over-awed by the turn of events they look up to the leader to tell them what to do—to lead them.

In the words of Clausewitz, courage in the face of personal danger is of two kinds: “First, it may be indifference to danger resulting from the nature of the individual, from a disregard for life, or from habit. In any of these cases it may be regarded as a

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permanent characteristic. The second type of courage results from positive motives, such as ambition, patriotism or inspiration. In these cases, it is a feeling or an emotion. The first is steadfastness, the second is boldness. The most complete courage is a combination of the two". While steadfastness is essential to avoid a catastrophe in the face of desperate situations and misfortune, great successes are gained only when genuine boldness has free rein.

Successful leaders of battles come in all shapes and hues—the flamboyant, the scholarly, the artistic, the ascetic, the pompous, the religious and the atheist. In an attempt to distil the essence of leadership from volumes of history, General Marshall⁸ notes that all good leaders possessed in common "a desire for substantial recognition, accompanied by the will to earn it fairly".

He then goes on to analyse what constitutes the kind of moral courage which enables one man to draw many others to him in any age, and lists the following :—

"Quiet resolution.

The hardihood to take risks.

The will to take full responsibility for decision.

The readiness to share its reward with subordinates.

An equal readiness to take the blame when things go adversely.

The nerve to survive storm and disappointment and to face towards each new day with the scoresheet wiped clean, neither dwelling on one's success nor accepting discouragement from one's failure."

Clausewitz, while commenting on courage amounting to audacity has this to say: "Audacity in war has its prerogative. When calculations of space, time and strength have been completed, a certain allowance must always be made for the weakness of the enemy. This can readily be demonstrated philosophically. Other factors being equal, whenever boldness meets faintheartedness, boldness should win, for faintheartedness is always handicapped by a loss of equilibrium. It is only when audacity encounters calculated prudence, just as bold and at least as strong and powerful as itself—that it will be inferior. Such cases are rare. Among the prudent, there will always be many who are so from pure timidity"

8. "The Officer as a Leader" by Brig Gen SLA Marshall, US Army.

Every officer who is selected for a commission in the Indian Army does have seeds of courage. How can he strengthen this attribute? Some suggestions are discussed below.

No one can be courageous unless he has an ideal higher than himself. Fear of personal injury or loss of life—the natural instinct for self-preservation—can be overcome only if an officer is totally committed to achieve his task and to uphold the honour of the men of his sub-unit/unit. He will be completely dauntless if he is motivated by only the thought of upholding the honour of his country.

Any one who is accustomed to take risks in day-to-day life will not flinch in the face of the enemy. It is for this reason that manly sports like boxing, shikar, skiing, mountaineering, gliding, surf riding and so on are encouraged in the Army. Officers should make full use of these.

An officer has to learn to expose himself to enemy fire and maintain a fearless countenance when bullets are whistling by. It is a matter of self-control and building up indifference to the sight of blood and battle noises. During field firing and battle inoculation exercises an officer should use all opportunities to acquire this ability. Such a behaviour in battle is most infectious. Any commander behaving thus will find his officers and men trying to outstrip him in their cockiness while under fire.

An officer should take adequate insurance cover to provide for his family in case he becomes a casualty. This step guards against erosion of his courage on this count.

Read accounts of battles and reflect over actions of courageous men. Also get a feel of the atmosphere, the smell of battle and fog of war that prevails in order to eliminate the “fear of the unknown.” Those things that man learns pretty much on his own, become the ideas that he is least likely to forget.

Very often, in peace time, an officer hesitates or desists from an action which is obviously in the interest of his sub-unit/unit or from offering unpalatable advice on a problem or expressing an honest opinion when he starts thinking “will it adversely affect my career”? These doubts come to a fellow whose faith in a higher ideal is not deep and being ignorant of his limitations, he is ambitious beyond his potential. An officer can consolidate and build up his moral courage only if he has the necessary selflessness. Re-read my DO letter and Section One on the Foundation of

Military Leadership which has a direct bearing on the amount of moral courage that an officer will possess.

An officer can build up moral courage by not shying away from correcting the acts of omission and commission of his subordinates. Some routine problems like saluting, turnout and punctuality are the best to make a start with. He should not overlook any lapses in these either out of shyness or the fear of unpopularity or the feeling that the men may think that "he is throwing about the weight of his rank." This, however, must be done in the spirit of "hate the sin but not the sinner." Not only will an officer acquire moral courage, he will also win the respect of his men. On the other hand an officer also adds to his moral strength if he backs up a subordinate who may have made a mistake while acting in good faith. And, of course, owning up his own mistakes does the same to a much greater degree. It is said, "Nothing makes one seem more foolish or impotent than the inability to admit a mistake".

In any situation that an officer faces he should ask the question "what is the worst that can happen"? Once he has indentified the worst, he should think how to prevent it from happening and undertake suitable action. He should also think out the options he would have if the worst does happen. If, even after such an exercise, the worst does actually take place, it can never unbalance or discourage the officer concerned: he is already prepared for it. Anyone who practises this simple approach in his day-to-day life and in handling professional problems during peace time, will acquire the necessary balance and courage in battle.

Strong spiritual faith in one's religion makes a man courageous.

Will Power

An officer has to make decisions, work out a plan of action, issue orders and then ensure that the orders are carried out. It is the last part which needs will power. Normally there are a number of impediments that oppose a plan of action. In battle there is the enemy—his main task, in fact is to oppose and that is understandable. There would also be opposition from within an officer's own team by individuals who genuinely believe that an alternative course of action would be better. The administrative staff will often whisper disaster if the chosen course of action were to be adopted. The most illustrative example of this opposition from recent history was the amphibious landing at Inchon during

the Korean war. Every bit of advice, based on careful assessments, that was offered to MacArthur suggested that the plan would be an unmitigated disaster. In spite of all the opposition, MacArthur pushed it through and the success of the operation was so resounding that the North Korean Army virtually ceased to exist.

In most battles there comes a stage when the outcome becomes a tussle between the will power of the two opposing commanders. No battle is really lost until the commander thinks so; "Military History shows that after a battle the victor seldom knows the full extent of the enemy's defeat. Often he considers a battle as indecisive, or even lost, when as a matter of fact his enemy is in flight". A robust and tenacious will power to win is thus an important attribute for an officer to develop. The most graphic description of what role courage and will power of a leader play in war figures in that bible of the art of warfare by Clausewitz—"On War" :—

"As long as troops fight enthusiastically, no great display of will power is necessary. But when the going begins to get difficult, where exceptional results have to be accomplished, the fighting force loses the characteristics of a well-oiled machine. Friction begins to appear, and great determination on the part of the leader is required to overcome it. This friction is not characterised by actual disobedience and resistance, although these may appear in a few individuals. Rather it is the collective effect of flagging physical and moral strength, the heart-breaking sights of the sacrifice of life, which the leader has to fight against, in himself, and then in all those others who immediately or mediately pass on all their feelings, cares, and exertions to him. When the strength of individuals begins to flag, and can no longer be stimulated by their own will, the responsibility of undoing the resulting mass inertia falls more and more heavily upon the shoulders of the leader. By the fire in his own heart, by the strength of his own determination he must rekindle enthusiasm and rekindle hope in all the others. To the extent he can do this, he maintains his ascendancy over the ranks and remains their master. But when his own courage is no longer strong enough to stiffen the courage of others, then the weight of the mass drags him down to its own level, to the depths of mere animal nature, which flinches from danger and knows no shame. These are the burdens the courage and will power of the leader must bear in action if he is to accomplish anything worth while. Since these burdens increase with the size of one's command, a corresponding increase in strength must accompany every increase in a leader's rank."

9. "On War" book I Chapter 3 by Clausewitz.

A few words of caution. Plain obstinacy should not be mistaken for strength of will. Obstinacy is often the product of vanity and ego or sheer ignorance. The line between the two is fairly thin. An officer who has the flexibility to change the method of executing a plan without forsaking the basic idea behind the plan has the right touch.

What can an officer do to develop his will power ? Some suggestions follow.

The habit of fulfilment of duty builds up the will. It signifies that an officer puts in the same amount of concerted effort to accomplish a task that has been set for him when he is unobserved as he would if all his superiors were present; the ability to carry out an assigned task and do it completely, fortifies the will power. The smart operator who depends on clever shortcuts to success in life misses the opportunity of fortifying his will power and gets found out in battle.

“Try, try again” is an age-old advice based on the famous poem about Robert Bruce. If an officer has an assigned or chosen project in hand he should not get discouraged by failure. He should keep on trying till he succeeds. Besides success in that particular task the effort will help him strengthen his will power.

Self-denial has, since times immemorial, been recognised as the way to develop will power. Fasting is a well-established regimen in most religions towards this end; fasting in Ramzan by the Muslims is an example. Any well-considered plan of self-denial of physical, emotional or intellectual needs will assist an officer in strengthening his will power. For example, “Water discipline”, on the march has the same end in view.

Undertaking challenges to produce higher than expected results in his sub-unit/unit builds up will power in an officer.

Professional competence strengthens an officer's courage of convictions and helps him to adhere to his judgement. Clausewitz's comment on it is : One must believe strongly, in the value of well-tested principles, and remember that momentary impressions, however strong, are unreliable. Then, when we are tempted to doubt the correctness of our decisions, our faith in these principles and our ingrained distrust of transitory sensations will help us hold fast to basically sound decisions”.

Initiative

To have intelligent anticipation of events by thinking ahead and then acting even without orders in a manner that will help in achieving the assigned task is initiative. It means that an officer does not hang around waiting for things to happen. He, on the other hand, makes things happen. "No one told me", "I didn't know", "No one ordered me", and so on are the standard excuses which indicate lack of initiative.

No plan in war goes through as originally conceived—at each level leaders have to exercise initiative to effect changes and act on their own to get on with the task for the successful completion of the mission. In modern battle, where dispersion to escape the lethality of enemy fire power is the rule, junior leaders have to act on their own. On their actions, resourcefulness and ingenuity, depends the outcome of the battle. Failure to act is worse than an error of judgement in selecting a course of action.

It is essential that in peace time all commanders must encourage their subordinates to exercise initiative and in fact cultivate it as a habit; the reservation that the fellow may make a mistake and bring a bad name to the outfit should be resisted. A subordinate should be given a task in clear terms and not spoon-fed about how to do it. He should be taken to task only for inaction or for acting thoughtlessly. Anyone who "plays safe" should be spotted out and advised that such an attitude is a big obstacle to success.

An officer can develop initiative by forethought whenever a task is given to him. He must visualise what can go wrong or what snags can arise in the chosen course of action. He should be mentally prepared for any of these actually occurring. And if some impediment does develop then he is well prepared to adopt an alternative course of action. Someone has rightly said: "success comes in proportion to one's ability to control variables. There are many variables over which I have no control but there are a lot of administrative variables which I can control through good administration and training.....".

An officer committing a mistake unintentionally while acting energetically should not be treated harshly since it will stifle his initiative.

Mutual confidence and trust is the soil in which initiative blooms the most. If each officer at his own level builds this up,

he would be encouraging his team to exercise their initiative and making his own task a great deal easier.

Periodically units/sub-units should be run by the "second eleven", taking all decisions and executing all actions. The "first eleven" may, for the designated number of days, undertake planning for the future and not be available for advice. This practice also works exceedingly well in collective training when the "first eleven" undertakes umpiring and control work.

Conclusion

"I will find a way or make one" is the conviction and approach of any officer who has the necessary courage, will power and initiative. It is this attitude which makes for success as well as happiness in life. It is such officers who apply themselves with all their energy and enthusiasm to the assigned task and, in due course, are entrusted with increasing responsibilities.

*No man is a leader until his appointment is
ratified in the minds and hearts of his men.*

Anonymous

SECTION FIVE

ESPRIT DE CORPS

Only those institutions or groups can achieve substantial and lasting success in which the interests of the individual are subordinated to that of the institution or the group. This is almost a law. In the Army an individual is groomed to voluntarily suppress his goals and aspirations for the sake of his group by inculcating esprit de corps which has been defined as "regard for the honour and interests of the body one belongs to".

The basis on which esprit de corps is promoted within the Army is quite simple—"my unit/Regiment/Corps/ formation is the best and the noblest; I must do my utmost to ensure that it always stays at the very top; no sacrifice is big enough to uphold its honour and good name."

In India with the culture of joint family system in our very bones, it is not difficult to promote esprit de corps. The ethos in which an individual is prepared to make any sacrifice for the good name and honour of the family has been with us for centuries. If officers as leaders strengthen this ethos, then esprit de corps in the Army will always be strong and purposeful.

A very major credit for the exemplary performance of the Indian Army, since independence, must go to our esprit de corps which is particularly strong where our regimental system operates. This system has given our officers and men a sense of belonging and has given them a cause bigger than themselves and has acted as the crucible for promoting esprit de corps.

An Army is a unique institution which prepares the men in uniform for an activity which is quite distinct from any other vocation in a society. It is well to remember the words of Clausewitz on this account :

"War is a separate activity, distinctly different from other human activities. To be thoroughly imbued with the requirements of this activity, to implant and develop within oneself

the abilities that are demanded by it, to acquire an intellectual appreciation of it, to gain ease and certainty in it by practice, and to completely reconcile oneself to the duties involved in it—these are the military virtues of the individual.”

How should the military values and virtues of individuals be bound together to make a strong Army has been the quest of military leaders since the dawn of history. That it can be done only by *esprit de corps* has been articulated by Clausewitz in the following passage :

“Widely as national wars may differ from the campaigns of the old condottieri, nevertheless those who follow the trade of war come to look upon themselves as a sort of guild in whose ordinances, laws, and customs the military spirit is incarnated. One who is seeking a profound understanding of the fundamentals of war, therefore, must understand ‘*esprit de corps*’. This spirit is the cement which binds together all qualities which taken together, give an army military value. In the presence of this spirit, the military qualities also unite more freely. What has been accomplished in the past by this combination of qualities which gives solidity to the army, which refines crude ore into brilliant metal, is illustrated by the Macedonians under Alexander, the Roman legions under Caesar, the Spanish infantry under Alexander Farnese (Duke of Parma), the Swedes under Gustavus Adolphus and Charles XII, the Prussians under Frederick the Great, and the French under Napoleon. We would be ignoring history if we failed to see that the successes of these leaders and their greatness in overcoming difficult situations would have been impossible with anything but an army of this stamp”.

Let us discuss how can *esprit de corps* in the Army be promoted.

We should encourage every measure that strengthens our regimental system as it provides the organisational structure to promote *esprit de corps*. When Gen TN Raina the then Chief of Indian Army visited the USA in 1978, the US army was involved in an intense introspection after the Viet Nam War. One aspect on which he was repeatedly questioned by the thinking USA Army Officers was our regimental system because they were anxious to find a way to promote a “sense of belonging” among their officers and men. Recent decision in the Regiment of Artillery in our Army to permanently affiliate officers and men to units has been taken primarily with the same end in view i.e. to promote *esprit de corps* based on regimental system.

Officers in a unit or a formation have to set an example and give lead in esprit de corps. The word "brother officer" has been in vogue for centuries and it conveys the ethos of a family in which brotherly love and affection based on utter selflessness is the binding force. This should be promoted. The healthy traditions of officers acting as a member of the family bound together with strong ties of comradeship, sharing joys and griefs of each other has always been with us and should be encouraged. The tradition that an officer, when he gets married, can only do so with a sizeable presence of his brother officers and men from his unit and sub-unit is a healthy one and should be honoured and encouraged. Same should be the case when tragedy strikes anyone.

Pride in regimental/corps traditions, dress and accoutrements should also be promoted. Battle honour days have been devised to remind all ranks of the unit of these traditions, achievements and sacrifices. There is nothing better than the study of regimental history to understand these traditions and inculcate pride in them. Sports competitions serve the same purpose.

One of the cardinal facets of the esprit de corps of our regimental system has been the pride which officers take in waiting to command their parent unit. Waiting for a year or two was taken in stride and fortunately this ethos is still very much present in many of our Regiments. Unfortunately, however, some among us are getting unduly obsessed with mundane things like timing and seniority when it comes to picking up a rank is concerned. Officers who acquire the reputation of viewing regimental service merely as a necessity to collect ACRs do not, in the long run, strengthen their professional image and reputation. Officers who are, all the time, siezed of 'careerism' and 'career management' do not go very far. Every service officer looks for an individual who is prepared to work selflessly. The magnificent tradition of wanting to wait for the command of his own unit should be encouraged and rewarded as it makes a very major contribution in promoting esprit de corps.

The officers' mess has historically played a very important role in promoting esprit de corps not only among officers but all ranks of a unit/formation. Officers must treat mess as a home and it must always be a symbol of pride of the unit and hence

kept clean, tidy and used with love and care. Officers must know the history of each piece of silver, furniture and other property in the mess and they should zealously look after it. It used to be a practice that on an appointed day, young soldiers and soldier's families used to be taken around an officers mess and explained the significance of paintings, silver pieces and other historical possessions of the mess to inculcate feeling of pride amongst them. This tradition should also be perpetuated.

Our religious institutions in the unit—be it a Mandir, Guru-dwara, Masjid or a Church—has also been a source of promoting esprit de corps. Whenever there is a festival, members of all religions attend the function irrespective of caste and creed and participate in the celebrations with enthusiasm and goodwill. It is necessary, now, to give further depth to this tradition. Not only should we continue to attend and participate on such occasions but there should be a conscious effort on the part of everyone to study the basis of other religions in a unit/formation. It will be found that the basis of all religions is the same; the goal is also the same. Religion is only a path to reach that goal and therefore the underlying purpose of religion has amazing degree of commonality.

Perhaps the strongest element in esprit de corps is the closeness of officers to their men. If all that has been discussed in Section Three is implemented by an officer, he will develop strong bonds with his men which will not only make him a good leader but he will also be promoting esprit de corps in his group and that is a pearl of very great value.

*To create great armies is one thing ; to lead
them and to handle them is another.*

Sir Winston Churchill

SECTION SIX

IMPEDIMENTS TO LEADERSHIP DEVELOPMENT AND HOW TO HANDLE THEM

In our discussion upto Section Five we have seen that the essence of leadership in war is "to have the ability to decide on an action and the strength to see it through". To be able to do so, requires profound understanding of handling men and sound knowledge of the profession; the strength required to apply this knowledge to assigned tasks depends on the amount of courage, will power and initiative that an officer has. This structure of leadership can withstand the beating of adversity in combat only if its foundation is based on the quality of self-sacrifice—the quality which can be acquired only if an officer has an ideal higher than himself.

In this Section we shall discuss the problems—some real and others not so real—which bother officers and how these may be handled so that their development as effective leaders is not impeded. The psychological truth is that most of the time it is an individual's wrong perceptions and not facts, that account for his fears and insecurity. A very large majority of our officers have a sound and positive outlook on life and the profession; they are the most vibrant, upright and dedicated segment of our society. It is their duty to assist the small minority among us that, at times, gets disheartened, mostly, by self-generated strains.

There is no denying the fact that there are some real problems which require attention—socio-economic problems, promotion prospects, strain on COs, time consuming courts of inquiries and boards, inadequate housing, education of children, separation from families, early retirement and so on. Army Headquarters is ever alive to these problems. To get bothered about them and to blame the system without taking action to improve matters is of no use. We have to handle these problems in two ways. Every commander, from platoon and equivalent commander upwards, must constantly be on the look out to see what can be set right within his own sphere of responsibility. Where the decision is in higher hands we should, as individuals, or as unit/formation

study teams, produce well-researched and comprehensive papers, supported by authentic data with implementable recommendations to help the higher headquarters to progress cases for improvement.

Leadership Theories

There is confusion among some officers about the basis of leadership in a modern Army. This confusion has arisen due to a large number of academic theories on leadership which are in circulation. Inspired by research projects for business management and other academic institutions, there is a quest for some easy, rule of thumb solution for becoming a leader. Unfortunately, no theory spells out in clear terms, what this magic wand is.

It is of interest to note that almost all Armies of the world are affected by this confusion; the Armies of the more affluent countries, perhaps, a shade more than others. The problem has arisen because of the inherent contradiction between the concept of leadership and management. Leadership is a process by which groups achieve collective goals through subordination of individual goals. On the other hand in the management concept the primary emphasis is on the achievement of individual objectives. This perspective rests on the assumption that collective goals can be achieved by satisfying the needs of individuals within the group. The management concept is thus based on contractual relationship of the market-place values as opposed to interpersonal relationship and human ties which form the basis of the leadership process. This contradiction may be summed up thus :—

“An organisation governed by the “collective goals first” approach possesses a corporate soul. The good of the organisation comes first, and may be frequently in conflict with individual members’ goals which, of necessity, are voluntarily suppressed. Sacrifice is the order of the day (this is the basis of regimental system in many Armies and the bulk of the Japanese industry). On the other hand is the “individual goals first” approach of the commercial world in which self-interest and the rules of market-place prevail, and in the aggregate, it is hoped, that the organisation too will benefit.”

Army is the only institution among all walks of life in a society where a leader has to be prepared to lay down his life. More significant than that, he has to motivate men under him to be pre-

pared to do the same. Men will neither risk their lives merely because an officer can flaunt the Army Act on them nor will they do so if promised a "bonus", a "promotion" or other material inducements. Let there be no doubt that the commercial model cannot be the basis of Army leadership when it comes to leading men in war, where the stakes are life or death. Nothing but leadership based on nobler values will inspire men. This has been a constant experience throughout ages despite the monumental changes in social, economic and political systems since the dawn of history. To say this is not to overlook the necessity to take care of the economic needs, job satisfaction and incentives for officers (and, of course, men too). These must keep pace with the rest of the society. However, it is essential for an officer to be clear in his mind what is expected of him as a leader—there are no short-cuts to that goal.

For a while, the US Army lived through an era when it was felt that modern management techniques could substitute leadership. The observation by Gen Meyer, the Chief of Staff of the US Army on this phase is of interest. "at no time did anyone say 'Let's have an Army of managers—leaders are passé. However, once the system became firmly entrenched, its power and grasp implied to many that the newly arrived technocrat was an attractive alternative career model. Imperceptibly at first, then with a rush, the traditional focus on leadership slipped for many into the abyss as increasing emphasis was placed on management and specialisation. Excellence in its theories and principles became for many an alternative to leadership. Unfortunately, forgotten was the fact that employees of Sears Roebuck and Company or General Motors Corporation (the best managed firms in the USA) were not asked to give up their lives for corporate cost effectiveness".⁸

Grass on the Other Side of the Fence

Much of the strain under which some officers live is generally self-created. This is apparent from a conversation with an officer of approximately 19 years of service. Agitated about his prospects he complained "two of my college classmates are directors of big

8. "Leadership a Return to Basics" Gen Edward C Meyer to Military Review July, 1980.

business firms, one is a commissioner, there is another who is a doctor and has a private practice of Rs 10,000/- per month. What have I got out of joining the Army?" On probing further it transpired that there were 50 students in his class; about 15 are in his home town doing petty jobs or engaged in small business; five have gone to family farms; two are professors; four are dead and he had no idea what the rest were doing. "I never got enough time to study for the Staff College and fell ill while appearing the third time; I was not allowed another chance just because I had become overage—no consideration for my illness at all; I am not superseded but I fear I would be as I have no pull; I have not even built a house; our prospects are very limited"....."Yes, I know that the two directors work 14 hours a day; but then they go abroad every six months—both have Hitachi stereo system, both run imported cars..... Yes one of them has to take pills to sleep but then that is what the sleeping pills are meant for.....of course the doctor cannot leave his practice even for a week's holiday but then he was a mugger from the start—won't even come for pictures. His only interest was to score high marks for getting into a medical college....." Thus he went on, envious of his four classmates and refusing to look at the other forty-five. Each walk of life has its pluses and minuses. If we look at various professions objectively it soon becomes obvious that for every achievement there is something that has to be sacrificed. For example, in business and industry the moment an individual fails to show profits or falls foul of the establishment, he is fired. Taken in totality an Army Officer has opportunities of quality of life as good as any other in the country if not a shade better.

Careerism

Ambition to rise in the profession is natural. A good officer must aim to rise but also resolve to do so by fair means. If he acquires the type of competence that he can be assigned tasks with the confidence that he will find a way or make one to accomplish them, then he is competing to rise the right way. However, no matter how much the rank structure is improved, all of us have to accept that at some stage or the other some of us have to fall by the wayside; at each selection rank some of us have to be left out. It is the simple arithmetic of the organisational structure of the Army—there is one commanding officer for six company comman-

ders, one brigade commander for three to four battalion/regiment commanders, one divisional commander for four brigade commanders and so on.

It is human for an officer to ask "why me?" when he is left out in the process of selection but he has to appreciate the inevitable fact that someone has to. It should not become an occasion for sulking when faced with this situation. There are only two honourable courses open to him; either to continue doing an honest day's work or to leave. He who chooses to stay should realise that there is no substitute for self-respect in life. "Have I done my best for the job I have?" If the answer satisfies him, he should have no doubt that he would continue to be an honoured and respected member of a team, irrespective of his rank—perhaps a little more than ever. On the other hand if he becomes a grumbler he would make life unpleasant for himself, his family and his colleagues.

We have in the Army almost the best system of selection in the country and it compares most favourably with any in the world. Its aim is to select by comparative merit, the better officers at each stage of selection. If this is not done then there would be serious promotion blocks, with all their ills. However, no system can be perfect and there is always a room for improvement. Any officer who can make specific and constructive recommendations which can be implemented to improve it, is always welcome to do so. The aim should be to ensure that it is the better man who gets selected at each stage. An officer who develops the type of professional competence as outlined in Section Three will not be left out in a hurry.

There used to be a healthy tradition in some good regiments. When officers submitted their blank ACR forms for initiation, they would affix their post-dated signatures at the place where an officer is supposed to sign after reading his report. It indicated an approach of mutual trust as well as robustness to accept whatever may come in the future. Anyone who has been on a selection board will vouch that our reporting and selection system, to a very large extent, quite effectively sifts the good from the not so good. Obsession with ACRs does not improve the chance of an officer.

There is a misplaced feeling among some officers that with proper pull, an officer can get things done for himself. While serving in the MS Branch, I had done a study on this. It is less

than about 5 per cent officers who even make an attempt at "sifarish" and that too, mostly, to seek postings at desired stations. The remaining go along with the system. The more persistent ones are soon spotted out and generally get the most hostile reaction. Normally the more vocal critic of the system are those very gentlemen who have tried to secure unfair advantage and have failed. Officers who tend to depend on 'pull', fail to develop professional competence and fade away sooner than their real potential. This small minority should be pitied rather than be a cause of worry or envy to officers.

Privileges

There is often a good bit of discussion that goes on about privileges of officers. Is it true that greater privileges grow out of larger responsibilities, and that the latter justify the former? Obviously, the bigger the responsibilities greater the need to free the incumbent from trifling annoyances of routine living. But where do you draw the line? There is an interesting analysis of this problem in the American Army; SLA Marshall puts it in these words which may be applicable to any Army :—

"One of the keenest-minded Americans of our time has said: 'Responsibilities are what devolve upon a person, and privileges are what he ought not to have, but takes.' In a perfect universe, that would be a perfect truth. But men being as they are, prideful and desirous of any mark of recognition, privileges are the natural accompaniment of rank and status, and when not wilfully misused, may contribute to the general welfare. At all levels, men aspire more, and their ambition will be firmer, if getting ahead will mean for them an increase in the visible tokens of deference from the majority, rather than simply a boost in the paycheck. To complain about this quality in human nature is as futile as regretting that the sun goes down.

However, since it is out of the abuse of privilege that much of the friction between authority and the rank-and-file arises, the subject cannot be dropped at this point. What puts most of the grit into the machinery isn't that privileges exist, but that they are exercised too often by persons who are not motivated by a passionate sense of duty. For it is an almost inviolable rule of human behaviour that the man who is concerned most of all with his responsibilities will be fretted least about the matter of his privileges, and that his exercise of any rightful privilege will not be resented by his subordinates because they are conscious of his merit.

We can take two officers. Officer "A" enters military service with one main question in mind; "Where does my duty lie"? So long as he remains on that beam, he will never injure the morale of the Service by using such privileges as are rightfully his as an officer. But in the mind of officer "B" the other idea is uppermost: "What kudos do I get out of my position"? Unless that man changes his ways, he will be a trouble-maker while he remains in the Service, a headache to his fellow officers, and an object of resentment for those who are under him".

Style of Living

There is, a small section of society, which competes in ostentatious living. An officer must not be tempted to copy this. When we scratch the surface, this section of society is, perhaps, the most miserable underneath.

We also have to take a hard look at the way of life which we have inherited from the pre-Independence Army. The crux of the matter is that we have to progressively adjust to the prevailing socio-economic conditions and do a good bit of domestic work with our own hands. The days of cheap cooks, ayas and malis are over. It might be of help to examine the domestic schedule of a British or US Army officer—he starts the day with brewing a cup of tea and then gives a hand to the wife in cleaning the lavatory and sweeping the rooms, on half days and holidays he assists in washing clothes and tends the garden and then ends the day by taking his share in washing dishes after dinner. Dignity of labour is a way of life. With all these chores there is very little time left for calling, dinners or other social functions; even going to a picture means expensive baby sitter for the evening. Social events requiring compulsory attendance are rare. The transition, in our Army, is already on. What we have to understand is that it is a natural march of time and should adjust to the change with grace.

The life style of an individual can be a source of strain if he tends to live beyond his means. This happens when he judges hospitality in terms of lavishness, measures gracious living by costly household goods rather than aesthetic, clean and orderly life and evaluates success in terms of possessions. In brief, he becomes a victim of his wants. The only way to regain his equilibrium is to ponder over the formula of happiness :—

$$\text{Happiness} = \frac{\text{No of desires fulfilled}}{\text{No of desires entertained}}$$

There are also, at times, strains in social life in our Messes and Institutes. The outlook of officers varies between highly westernised attitude and conservatism of traditional Indian ethos. Occasionally, one type or the other feel that they are not "in" with their seniors. Seniors must not let such a feeling grow. There cannot, and must not, be an attempt to force the pace one way or the other. Tolerance, patience and mature understanding can resolve all such strains. One thing must be weeded out; there must be no rank consciousness in our social life. This was one of our best traditions and has been distorted. The word VIP has no place in the culture of an Army. Senior officers must make a deliberate attempt to set this right; the younger ones must, of course, give respect to age which is a part of our culture. Re-employed officers must be given due respect.

A simple life style can save an officer numerous heart-aches and complications.

Concern About Retirement

Some officers, who have put in around 20 years of service, start worrying about retirement; it is not worth bothering about before that in any case. It is good to think about retirement provided an officer takes positive action to prepare for it rather than let the worry gnaw at his performance and domestic happiness. There are a few essential steps which will make retirement as something to be looked forward to rather than be dreaded.

It is essential to have a personal philosophy which looks at life in totality. Since we belong to the fittest segment of society, the first feature of the philosophy should be that we must work upto, at least, the age of 70 years. Phase One of the working life is in uniform and Phase Two after retirement. Phase Two will vary in length from about 18 years for an officer who retires as a Major and 12 years for a Lt Gen.

If we plan it properly, then Phase Two, as has been discovered by many a retired officer, can be the most enjoyable period of life.

The foremost need is to prepare for some purposeful work after retirement; it may or may not be very gainful but should be the type of work which an individual enjoys. From growing roses to

keeping bees and from manufacturing candles to practising law, homeopathy or managing a business there is a vast field open for purposeful work. Whatever appeals to an officer should be developed as a hobby so that he can slide into full time work when the time comes. He may also educate himself; there are numerous correspondence courses covering almost every field of activity and occupation. The happiest retired people are those who are the busiest doing something they instinctively enjoy.

Good health is a great gift in life and specially so in retirement. Our profession demands good health—there is nothing better or cheaper to maintain it than regular exercise and temperate living.

Financial security is the third need. If the first two, i.e. work and health are well taken care of, then financial security will automatically come. Army Group Insurance is the best investment for an officer and I hope that the amount of cover will increase periodically to keep pace with inflation. Officers should learn to manage their finances.

Officers should make full use of Army Welfare Housing Organisation. The best option for an officer is to acquire a house before he has put in approximately 15 years service so that the house can largely pay for itself and loans returned by the time an officer puts in 30 years of service.

The steps outlined above will work, provided a young officer has planned his family well. The experience of the senior generation shows that it is advisable for an officer to have children well before he is 30/31 years old. They are then well on the way to stand on their feet by the time an officer packs up his knapsack.

Role of the Wife

The Wife can act as an impediment or a great help to the development of leadership, depending on how well an officer makes his better-half aware of the stringent requirements of leadership qualities of self-sacrifice, service before self and the problems of the Army Career. Women have practical commonsense to a marked degree and are more resilient to stresses and strains. Properly oriented wives have saved many officers from deflecting from the accepted norms and compromising their high ideals, by deliberately resisting the temptation to make demands on their husbands; be

it for promotion, posting, better status and privileges or better style of living and possessions. Such officers have immensely benefited in their careers because of the sobering influence and moral support of their wives. For personal happiness and professional success it is essential that an officer patiently explains to his wife the details about the Army and gets her support in becoming an effective leader.

Maintaining Equilibrium

A good officer must retain his equilibrium despite the impediments and problems we have discussed. Those who have some inner spiritual faith—and we have a very large number of such officers—are not upset by any trials or tribulations. For others it is useful to take a look at life in totality and appreciate some facts. These are :—

(a) Everyone cannot become a General. The real difference in the take-home pay and allowances between a Lt Col and a Major General is only marginal.

(b) Almost 98 per cent of the officers have to retire before they are 52 years old, leaving many years of healthy working life.

(c) In a life span of approximately 70 years (plus/minus) an officer spends nearly 70 per cent of his adult life in uniform; in the end the luckier ones leave the world in good health and escape the excruciating infirmities of old age.

A good look at the above facts would make an officer realise the wisdom in the words of Stephen Leacock. "The child says, 'when I am a big boy', and then, grown up, he says 'when I get married' But to be married, what is that after all? The thought changes to 'when I am able to retire'. And then, when retirement comes, he looks back over the landscape traversed; a cold wind seems to sweep over it, somehow he has missed it all, and it is gone. Life we learn too late, is in the living, in the tissue of everyday and hour."

No other profession offers the same opportunities for living a full life as does the Army—comradeship, healthy, clean and honourable conditions of work, organised mess life, closeness to nature, travel throughout this marvellous country, facilities for sports, facilities to develop hobbies, and an ethos wherein self-sacrifice is a professional necessity. In life, yesterday is just a dream and tomorrow, only a vision. Today, well lived, makes

every tomorrow a vision of hope. Living each day to the full in dynamic action making purposeful use of every minute is the secret of all happiness and success. What does this imply? The 'self-improvement log' discussed earlier in the series, shows the way. An officer, who, at the end of a day, can give positive answers to the following, has lived the day to the full :—

- (a) Have I done my day's work with excellence; kept pending nothing for tomorrow?
- (b) Have I taken exercise and played a game?
- (c) Have I devoted time to improving my professional competence?
- (d) Have I helped a colleague, a subordinate or a fellow citizen to overcome a problem?
- (e) Have I devoted time to a hobby and enjoyed the beauty of nature or listened to music?
- (f) Have I devoted time to my domestic duties?
- (g) Have I practised any aspects from the universal prayer "that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive"?

Conclusion

An officer who sets his heart on advancing in the Army by the dint of competence and hard work can have a most happy and enjoyable life and also develop as an effective leader. Anyone who is looking for success by short-cuts, avoiding the labour and sacrifice which professional competence demands, is only creating problems, strains and unhappiness for himself. And this is not peculiar to the Army—it is a universal law applicable to work in every field.

An Army officer is the most dynamic part of the society. He has by far the most sterling character qualities. He is trained to defeat an enemy in battle. There is no problem he cannot surmount. His watch word must be action to overcome any obstacle that impedes his development as an effective leader to fulfil his obligation—the interest of the country first, that of the men he commands next and his own interest last—always and every time.

Finally, we must remember that in an egalitarian society the source of Army leadership is from all walks of life. It has to be so because intellect and character are not related to the parental station in the society. Like the Greeks who originated the term 'aristocracy', the Indian Army has always promoted social mobility and believed, that every man with the right attitude and talent, regardless of birth and riches, has a capacity in his own life time of becoming an aristocrat. That is why the potential officer when he enters the IMA or OTS is designated as a gentleman cadet. A gentleman and an aristocrat, symbolised by the nobility of their behaviour, are synonyms.

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When things go wrong in your command, start searching for the reason in increasingly larger concentric circles around your own desk.

General Bruce C. Clarke

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Nothing is easy in war. Mistakes are always paid for in casualties and troops are quick to sense any blunder made by their commanders.

Dwight D. Eisenhower

BOOKS FOR COMPULSORY READING

<i>Ser No.</i>	<i>Name of Book</i>	<i>Author</i>
1.	Wonder That was India	A L Basham
2.	Gideon Goes To War	Leonard Mosley
3.	A Matter of Honour	Philip Mason
4.	Patrol	Fred Majdalany
5.	Monastery	Fred Majdalany
6.	Essentials of Military Knowledge	Maj Gen DK Palit, Vr C
7.	Reach For The Sky	Douglas Bader
8.	The Defence of Duffers Drift	Maj Gen Sir Ernest Swinton
9.	Infantry Attacks	Field Marshal Rommel
10.	Soldiers And Soldiering	Field Marshal Earl Wavell
11.	Unofficial History	Field Marshal Slim, William
12.	Pork Chop Hill	SLA Marshall
13.	Men Against Fire	SLA Marshall
14.	Combat Actions in Korea	Capt Russell A. Gugelet
15.	The Great Escapes	Paul Brickhill
16.	How To Live With Life	Readers Digest Series
17.	War As I Knew It	Gen G S Patton
18.	Brazen Chariot	Major Robert Crisp
19.	The Sinai Campaign	Edgar O' Ballance
20.	Panzer Battles	Von Manstein, Frederich Wilhem
21.	Tanks of Tamuz	Shabtai Teveth
22.	Popski's Private Army	LT Col Vladimir Peniakoff,
23.	Panzer Leader	Heinz Guderian
24.	The Desert Fox	Desmond Young
25.	Adolf Hitler	Spike Milligan
26.	Catch 22	Joseph Heller
27.	The River War	Winston Churchill

<i>Ser No.</i>	<i>Name of Book</i>	<i>Author</i>
28.	Bugles And a Tiger	John Master
29.	Road Past Mandalay	John Master
30.	Pilgrim's Son	John Master
31.	Infantry Brigadier	Kippenburger
32.	Prisoners of Hope	Brig M Calvert
33.	The Jungle Is Neutral	Col F Spencer Chapman
34.	India's China War	Neville Maxwell
35.	Memoir of Marshal Zhukov	Zhukov
36.	Lord Jim	Joseph Conard
37.	Your Erroneous Zones	Dr Wayne W Dyet
38.	'I Am OK You' R OK	Thomas A Hardy
39.	Management By Excep- tion	Lester R Bittel
40.	Wavell	John Connell
41.	Siege-Battle of Kohima	Arthur Campbell, MC
42.	The Edge of The Sword	Capt Anthony Farrar Hockley
43.	Genghis Khan	Harold Lamb
44.	Jim Corbett of India	R E Hawkins
45.	Great Captains Unveiled	Creasy
46.	The Officer As A Leader	SLA Marshall
47.	Defeat Into Victory	Field Marshal Slim, William
48.	A Study of History Volumes III & IV	A Toynbee
49.	War In European History	Michael Howard
50.	Napoleon	Emile Ludwig
51.	Napoleon	Harold Lamb
52. ¹	Reminiscences	Gen D Mac-Arthur Douglas
53.	With Rommel In The Desert	Heinz Werner Schmidt
54.	Lost Victories	Von Manstein, Frederick Wil- hem
55.	The Six Days War	Randolph S Churchill
56.	War of Atonement	Herzog, Chaim
57.	Approach To Battle	Gen Sir Francis Tucker
58.	The War Lords	Field Marshal Sir Michael- Carver

<i>Ser No.</i>	<i>Name of Book</i>	<i>Author</i>
59.	On The Psychology of Military Incompetence	Norman F Dixon
60.	Guerilla Warfare	Che Guevara
61.	The Making of Israel's Army	Yigal Allon
62.	The Politics of Defence	David Owen
63.	Kautalya's Arthashastra	R Sharma Sastry
64.	On Moral Courage	Compton Mackenzie
65.	A Study Of The Military Thoughts of Liddell Hart	Brian Bond
66.	People and Performance	Peter Drucker
67.	The Desert General	Correlli Barnett
68.	Auchinleck	John Connel
69.	The Memoirs	Field Marshal Montgomery
70.	Modern Warfare	Shelford Bidwell
71.	The German General Staff	Walter Gorlitz
72.	Management Of Organis- ational Behaviour	Paul Hersey on Blanchard
73.	Power Of Personality in War	A Commentary on Clause- witz's maxims by Maj Gen Baron Von Sreytag Loring- hoven
74.	General Staff Pamphlet "Leadership and Mili- tary Command 1976".	GS Branch, Army HQ
75.	Commander	By General Sir Ian Hamilton
76.	Crisis in Command-Mis- management in the Army	Richard A. Gabriel and Paul L. Savage

